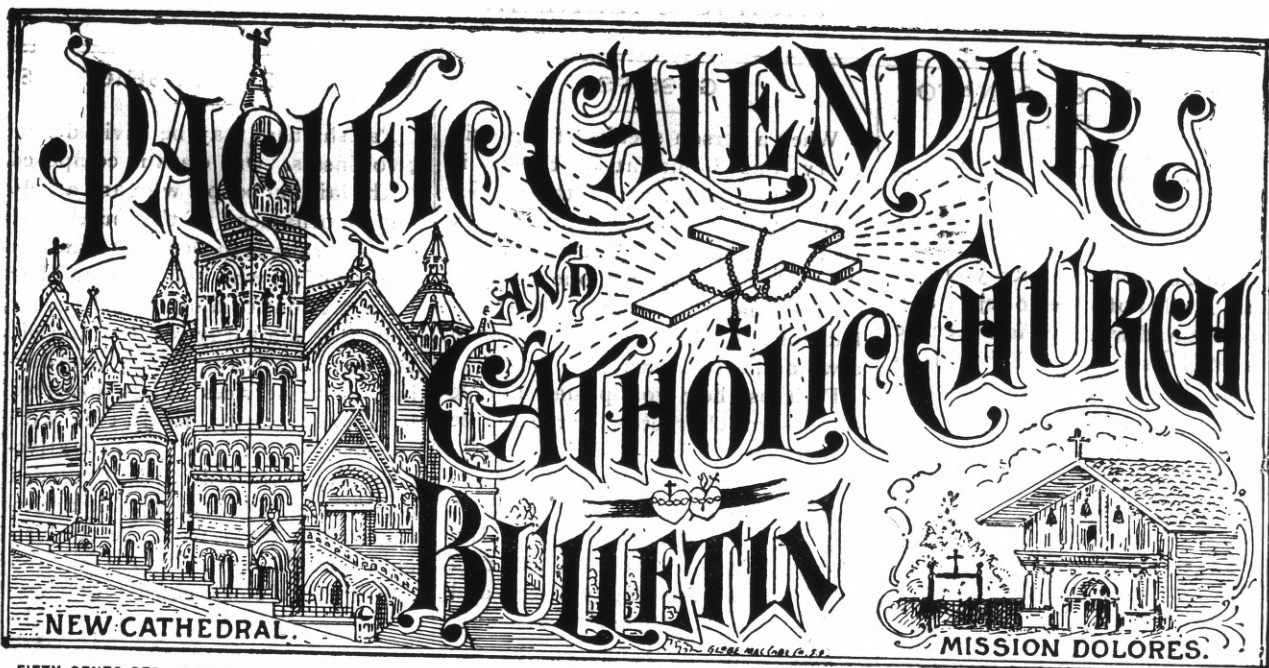




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VOL. VII.

SAN FRANCISCO, CAL., JUNE, 1897.

No. 6.

Father Congiato Dead.

THE END COMES AT LOS GATOS NOVITIATE.

One of the Leading Members of the Society of Jesus on the Coast.

SAN JOSE, May 10.—Rev. Father Nicholas Congiato, who died at the Sacred Heart Novitiate at Los Gatos to-day, was born on the island of Sardinia, September 14, 1816. At an early age he entered the Society of Jesus. When his studies had been almost completed he applied for admission into the order May 15, 1835. After devoting two years to study of the religious side of his profession, he was sent to the Jesuit College at Turin. His marked ability attracted attention, and he was made vice-president of the College of Nobles. He was next sent to the College of Freiburg, which position he also filled with success. He was then recalled to his native land, where he was ordained priest at the same time as Rev. Father Messia, who now resides at Santa Clara College.

When the revolution of 1848 broke out he came to America, landing at New York. He was sent to Beardstown, Ky., where he was made president of the Catholic College. He was there for a short time, and then

came to California and was made president of the college at Santa Clara. Afterwards he was sent as a missionary to the Indians in Oregon and led a life of toil and hardship with them. He again returned to California, and his great energy and executive ability was displayed in the erection of St. Joseph's Church here, which he built. He built the novitiate at Los Gatos where he died.

SAN JOSE, May 12.—The funeral of Rev. Father Nicholas Congiato, the pioneer priest, was largely attended to-day and was imposing and impressive. Solemn High Mass was celebrated by Rev. Father Freeden, assisted by Rev. Joseph Riordan of Santa Clara College as deacon and Rev. Father Mahoney as sub-deacon. Rev. Fathers Varsi and Prelato of San Francisco and other prominent priests and laymen from various parts of the State were present. The burial was in Santa Clara Cemetery.

Days of Devotion for Month of June.

- June 6, Pentecost.
- June 13, Trinity Sunday, last day to make your Easter duty.
- June 17, Corpus Christi.
- June 21, St. Aloysius Gonzaga.
- June 24, Nativity of St. John Baptist.
- June 25, Feast of the Sacred Heart.

A DEATHBED CONFESSION.

An "Escaped Nun" Retracts and Receives the Last Rites of the Church.

Mrs. Mary M. Windsor White, known as "the escaped nun," died at Annapolis, Md., on January 25. Several days before her death she made a deposition to John R. Magruder, a notary public, retracting all she had said against the Catholic Church and about the life of nuns.

As Miss Windsor she had been a novice or candidate with the Sisters of Charity in Baltimore. In 1883 she exhibited herself as an escaped nun at Annapolis, and her lecture gained her notoriety.

Mrs. White's deathbed confession was voluntary and was made to Revs. Thomas Hanley and John Cook, who had been summoned on Thursday morning at her request. Mrs. White made complete retraction, called the names of those she had defamed and exonerated each of them; she subsequently received the rites of the Church. Her conversation during an illness of thirteen days was chiefly with a desire to make amends. Mrs. White separated from her husband several years ago, and her death occurred at the residence of her brother. She was 30 years old.

REPLY OF U. S. SENATOR ALLEN.

To an A. P. A. Request to Oppose Confirmation of Catholic Appointees.

"I can not comply with your request. I will not vote to reject any competent and worthy man because of his religious faith. If I should do so I would violate my oath of office and the language of the Constitution of the United States and of the State of Nebraska. This no constituent has a right to ask me to do. You will observe by several constitutional provisions that this Government, State and Federal, is completely and forever divorced from the Church, and all citizens, regardless of their religious beliefs, are, if otherwise qualified, eligible to hold office. I have taken an oath to support the Constitution of the United States, as well as that of the State of Nebraska, and that oath must be observed. I could not, if so inclined, vote to reject a competent and worthy man for a public position to which he might be appointed by the President because of his Church connection or his particular religious belief, nor would I do so under any circumstances.

The American people ought to congratulate themselves on the foresight and wisdom of Washington and his compatriots, who laid the foundations of this government so broadly and so deeply that questions like this are taken out of the domain of party politics. They were possessed of a high order of statesmanship and a rare conception of public duty. The liberties of the people of this country are broad and must be maintained. All, whether members of churches or not, who retain citizenship, must be permitted to enjoy, unmolested and unquestioned, the rights guaranteed them by the constitution, and no man who permits himself to antagonize these rights can have a clear and accurate conception of public duty."

"The Rock," a prominent Protestant organ in England, in a recent issue, said: "To those who watch the drift of events within and outside our Church, her future seems to grow darker and darker."

GOSSIPS.

When a person speaks of a gossip every one immediately thinks it means a woman, yet if the species were averaged up according to sex there would be, like the animals that went into the ark, one male for every female, and for right down back-biting it takes a man to outdo a woman every time.

Perhaps their gossip may not be of the same character, for the simple reason that their knowledge on subjects usually discussed by women is shortened owing to their sex. A man may not discuss the cut of Mrs. So-and-So's gown, but he can talk glibly about the baggy knees and seedy top-coat of Charles B., who, "poor old chap," is quite on his uppers, lost a lot of money, and they do say that his finance has cut him. Isn't that gossip, pure and simple? And who tells his sister that "Dick got into a scrape, something positively disreputable—no one knows of course, strictly confidential, you know, but his governor cut up rough, and the poor boy will have to leave town for a while until it blows over."

It's a very sweeping assertion, but when secrets are entrusted the question of honor is ten times stronger in a woman than in a man.

"I give you my word as a gentleman" sounds very high flown, but in how many cases does a man remember that promise when he retails his escaped? A group of men can do more harm in half an hour than a continued tea drinking from now to the first of January would bring about.

To some men nothing is sacred. They discuss everything with a free and easy don't-care-who-hears-them manner, regardless of truth so long as they make a good story.—Angelus.

Mrs. Lumbins—Isn't it strange that men and women can't wear the same suits with equal grace?

Mr. L.—You are mistaken, my dear. They can.

Mrs. L.—Indeed! And what sort, I should like to know?

Mr. L.—Divorce suits.

VALUABLE PARISHIONERS.

Parishioners may be divided into two classes. One class is composed of the faithful people who are a help and an ornament to the church and whose praise is in the hearts and on the lips of all who know them. They are a precious comfort to the pastor and the mainstay of the parish. They are always in their places during divine services unless hindered by some necessity, ready ever with aid and sympathy and appreciativeness, and invariable to be depended upon to support every noble undertaking. In them we have the valuable parishioners.

The other class consist of those who, though their names are on the roll of communicants, are of no real account to their parish. Indeed, the parish is scarcely theirs except in a most remote sense. Nothing pertaining to the church arouses their interest. At the best they are spectators and not very inspiring ones either. They do not know what is going on and they do not care and nobody expects them to do anything. "They are the tares among the wheat." Not everyone who says: "Lord, Lord shall enter the kingdom of heaven but those who do the will of My Father in heaven."—Angelus.

We challenge any friend of Free Masonry or Liberalism to point to a single country in which these have gained control that enjoys the faintest semblance of religious or political liberty. The most absolute despotisms that have ever existed in the whole history of the world are the present governments of France, Mexico, Brazil and those other Latin-American countries which are under Masonic control. No Mexican, for example, imagines for a moment that any candidate for office would under any circumstances be allowed to be seated if not approved by the lodges. No such thing as free speech exists in Mexico, or the right of free assembly or religious liberty. If the Mexicans had a spark of virility about them such an infamous government would not be allowed to live a week.—Church Progress.

Sympathy For the Orphans.

Recently in a compartment of a train en route to Rome some free-thinkers were arguing loudly to their own satisfaction and to the annoyance of their fellow-passengers. The train stopped at a suburban station and a priest entered the compartment. Eyeing his reverence shyly, one of the self-advertised atheists nudged his companion and addressed the clergyman with a great assumption of courtesy:

"Father," he said, "you have surely heard the great news, have you not?"

"I have not read to-day's papers, signor," replied the priest.

"Then you do not know. Is it possible?"

"I assure you, signor, that I have heard nothing of your wonderful news," said the priest, quietly and without evincing any curiosity.

"Then I am to have the pleasure of enlightening your reverence. I have the honor to inform you that—that the devil is dead."

"Ah," responded the priest, in a commiserating tone; pray accept my sympathy, signor. I am always sorry for poor orphans."

The discomfited wit stared into the impassive face of the clergyman, and apparently realized the full meaning of his words only when the listening passengers exploded with laughter. Needless to say Messrs., the cheap free-thinkers "changed compartments" without further parley.

Ordination at St. Ignatius.

Preparations are in progress for the ceremony of ordination of George P. Butler, S. J., at St. Ignatius' Church, which will take place the first week of June. The candidate for holy orders has been identified with St. Ignatius' College for a number of years, both as a teacher and as director of many of the students' organizations. He has had the superintendence of the Sanctuary Society for some time, and has also been identified with the students' socialities, college clubs and the Sunday-school.

The 12th annual commencement of the Academy of the Immaculate Conception, 24th and Guerrero streets, will take place Tuesday, 8th inst., at 2 p. m.

The Cutting Power of Rivers.

We frequently see statements and estimates of the amount of sand and mud that is annually carried into the ocean by the great rivers of the world. No one who has seen a suddenly formed rain torrent cut a deep channel in a roadway can doubt the power of water to wear away the features of the globe.

In fact, it has been estimated that in about six million years, if the present rate of denudation be continued, the whole face of the earth will be smoothed off to one general level.

But while it is easy to see how a river and its tributaries can rapidly cut their way through ordinary soil and sand, it is more difficult to conceive the remarkable effects produced by water which runs over a bed of solid rock.

The Colorado River, for instance, flowing between lofty walls of rocks and upon a rocky bottom, is still deepening its channel.

The explanation of the cutting power of the water of the Colorado lies in the fact that it is charged with sand, brought to it in great quantities by its tributaries. This sand, being swept down the steep gradients of the river, wears away the rocky bed as emery dust wears stone.

Thus nature assists nature on all sides, and the sand that frost and wind and water have formed out of the exposed rock of the mountain becomes, in turn, an instrument for channeling and wearing away the better protected rock of the valleys beneath.

At a meeting of the parishioners of Sacred Heart Church Monday evening it was decided to hold a picnic at El Campo June 12th. J. C. Nealon presided at the meeting, which was addressed by the Rev. James Flood.

Rev. Fathers Finnegan and Mueller, of the Society of Jesus, from St. Louis, are expected here soon to hold missions on the coast and will remain several months.

Saturday, June 5th, the Vigil of Pentecost, is a fast day; and Wednesday, Friday and Saturday, June 9th, 11th and 12th, are ember days.

DEATH OF DR. J. S. McCORMICK.

Dr. Joseph Stephen McCormick, youngest son of the late S. J. McCormick, the well-known journalist, died at Livermore, Cal., Tuesday, May 18, of appendicitis. The deceased graduated at Cooper Medical College and afterwards was assistant surgeon at the City and County Hospital and at the Soldiers' Home, Santa Monica. He was assistant physician at the Sanitarium, Livermore, at the time of his death.

Dr. McCormick was a native of Portland, Or., and 26 years of age. He was a prominent member of the Young Men's Institute and held several offices in Columbia Council No. 55, and among those of the medical profession he was very popular.

The funeral took place from St. Mary's Cathedral on Friday morning, May 21, Columbia Council attending in a body. The church was crowded with friends of the deceased. A Solemn Requiem Mass was celebrated by Rev. J. B. Hannigan. Rev. M. D. Connolly and Rev. P. A. Foley were present within the sanctuary.

The pall-bearers were Dr. E. Hill, Dr. Geo. Thompson, J. V. Andler, Dr. T. H. Morris, D. F. Shea, Thos. Harney. The remains were conveyed to Holy Cross Cemetery and laid to rest in the family plot. A mother, three brothers and two sisters mourn his loss. May his soul rest in peace.

I was talking the other day to a Catholic who had fallen away from his faith. He did not go to Mass or the Sacraments, and I asked him the reason why. "Well," says he, "the truth is that Father A— behaved very shabbily in a certain business matter I had with him, and that settled me as far as the Church was concerned." It took quite some time, but I finally convinced him that Father A— was not the one who commanded him to attend to his religious duties; that Father A— was not the one to whom he had to render an account on the last day; that, in a word, Father A—, however guilty, had naught to do with his love and obedience to Christ.—Jesuit Calendar.

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ADVICE TO GRADUATES.

Thousands of young people are about to take their first leap into the vortex of events.

It is to be hoped that their dreams will come true, that future years will bring them honor enough to gratify the pride of "the old folks at home" and money enough to satisfy all reasonable and proper desires.

The world is before them, and though in some respects it is a hard world, we may safely say that no country offers so many or so varied opportunities as this.

But the question which these graduates have asked themselves a thousand times is: Is there room for us?

Yes, there is room for every one who knows how to think. The chance, not only for exceptional talent, but for intelligent, sharp-sighted, quick-witted, conservative and honorable men, was never greater than it is now. But—

First—Get rid of the idea that you "know it all" at the start. The cold, hard fact is that you know mighty little, and you must expect to have a good deal of useful information kicked into you.

Second—Don't be in an awful hurry. You are not likely to startle the community with the brilliancy of your genius, and if you put on the airs of superiority people will get a stitch in their side laughing at you. Some people will tell you that much depends on good luck. It is humbug and nonsense. An ounce of pluck is worth a ton of luck any time.

Start in with the conviction that you have a long and steady pull ahead of you, with a pretty strong current, that will sometimes be favorable and other times dead against you.

Are you ready? Then go!—The Catholic Review.

SACRED HEART PRAYER.



O! COR, AMORIS VICTIMA.

O, most clement Jesus, Thou alone art our Salvation, our Resurrection, and our life; abandon us not, therefore, we beseech Thee, in our trials and tribulations, but through the agony of Thy Most Sacred Heart, and through the sorrows of Thy Immaculate Mother, help Thy servants whom Thou hast redeemed by Thy most precious blood. Amen.

Our Holy Father, Pius IX., granted on the 6th of October, 1870, an indulgence of a hundred days, which may be gained once a day by all the faithful who, with a contrite heart, recite the above prayer.

† P. W. RIORDAN,
ARCHBISHOP OF SAN FRANCISCO.

PROMISES MADE BY OUR LORD JESUS CHRIST TO THE BLESSED MARGARET MARY IN FAVOR OF THOSE WHO PRACTICE DEVOTION TO THE SACRED HEART.

1. I will give them the graces necessary for their state.
2. I will give peace in their families.
3. I will comfort them in all their trials and afflictions.
4. I will be their secure refuge in life and death.
5. I will bestow abundant blessings on all their undertakings.

6. Sinners shall find my heart an ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall advance rapidly towards perfection.

9. I will bless every dwelling in which an image of my Heart is exposed and honored.

10. I will give priests a peculiar facility in converting the most hardened souls.

11. The persons who spread this devotion shall have their names written in my Heart, never to be effaced.

12. I promise in the excessive mercy of my Heart, that its all powerful love shall grant to those who shall receive Holy Communion nine successive first Fridays of the month, the grace of final perseverance; they shall not die in my displeasure, nor without receiving the Sacraments; my Divine Heart will be their sure refuge at the hour of death.

"May the Sacred Heart of Jesus be everywhere loved." [One hundred days' indulgence granted by Pius IX.]

"My Jesus, Mercy!" [One hundred days' indulgence.]

KEEP STILL.

In one of Dr. Burton Yale's lectures is the following advice to young men: "When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my latter years I had another commotion, and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did it. Silence is the most massive thing conceivable some times. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of the battle. To plunge in were twice as easy." Imprudent speech has done more harm than has gunpowder.—Catholic Columbian.

MANNERS vs. RELIGION.

"Why do Catholic girls prefer the society of non-Catholic young men?" They do not. It seems to them strange that young men should make this charge over and over again, without much thought about the facts in the matter.

Society moves in circles, crowded and overlapping. Passing around the circumference of one, it is the easiest matter in the world to mistake the overlying curve, and find one's self in the next. Progression is gauged by the desire to be agreeable. There is a circle for every disposition. Who is to say that one is higher, lower, larger or smaller than the other? Society demands congeniality. The gay, the sedate, the ignorant, the learned, the cultured and the boorish find congenial companions. Why should one wish to invade the province of the other, unless prepared to be congenial? The world and its people rebel against friction. Evidently, some Catholic young men have not made themselves congenial to "rich Capulet's daughter."

A good heart, a clear head, and a graceful bearing are demanded by the girls against whom the disappointed young men are raging. The last requirement, we fear, is just as imperative as the first and second—oh, by no means more necessary than they. If all our boys were imitators of such gentlemen as Richard Malcolm Johnston, James R. Randall and a number of such of the old school of courtly chivalry and real homage to the gentler sex, their only problem would be how to avoid a multiplicity of social engagements.

A girl is apt to think that there is something mentally weak in a young man who can not acquire sufficient grace to treat her at all times in a refined manner. Admiration, not to speak of affection, supposes a certain amount of pride taken by us in the object of admiration. Deficiency does not encourage admiration. Women are hero-worshippers.

There is a great deal of poetical nonsense indulged by a class of our young men, about girls demanding a fine home and prospect, at least, of luxury.

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Why should not a girl who can singly procure a refined living, not expect her husband to provide at least as good?

Certainly, if a young man offers himself to a young woman, he should in honor expect that the amount of his earthly possessions and prospects should have somewhat to do with her decision. Fancy the love that would prompt a man to ask a woman to share his empty purse, and a lodging with heaven's blue dome as a ceiling? Voluntary poverty is only a counsel, not a command. When embraced, it is hedged in a cloister, away from the world's temptations to vanity, and fortified by other strong vows that it may be kept securely.—Catholic Universe.

Your Easter Duty.

If you have not made your Easter Communion remember that the last day for fulfilling this obligation is Trinity Sunday, June 13th. Do not wait for the last day, make it now.

Of Course Not.

Full six months ago the *Iconoclast* offered to pay \$250 to any man prominent in A. P. A. councils who could prove good moral character for ten years past. The cash has not yet been claimed.

MANUAL OF THE SODALITY OF THE BLESSED VIRGIN MARY.

Our new SODALITY MANUAL is intended to supply the Directors and members of the Sodality with a reliable handbook and complete book of devotions in one.

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In the Third Part we have compiled a collection of daily and occasional devotions, with the Ordinary of the Mass, and special devotions to the chief Patrons of the Sodality. A small collection of hymns to the Blessed Virgin for the use of the Sodality completes the MANUAL. For the convenience of Music Directors of Sodalities, we have selected these hymns from one source—the *Roman Hymnal* of Father J. B. Young, S. J.

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LOOKING AT BOTH SIDES.

The good wife bustled about the house,
Her face still bright with a pleasant
smile,

As broken snatches of happy song,
Strengthened her heart and hands the
while;

The good man sat in the chimney nook,
His little clay pipe within his lips,
And all he'd made and all he'd lost,
Ready and clear on his finger tips.

"Good wife, I've just been thinking a bit;
Nothing has done very well this year,
Money is bound to be hard to get,
Everything's sure to be very dear.
How the cattle are going to feed,
How we're to keep the boys at school,
Is a kind of debit and credit sum,
I can't make balance by any rule."

She turned around from the baking
board,
And she faced him there with a cheer-
ful laugh;

"Why, husband, dear, one would really
think

That the good rich wheat was only
chaff.

And what if wheat is only chaff,
So long as we both are well and strong?
I'm not a woman to worry a bit—
But, somehow or other, we'll get
along.

Into our lives some rain must fall,
Over all lands the storm must beat,
But when the storm and pain are o'er,
The sunshine is sure to be twice as
sweet.

Through every straight we have found a
road,

In every grief we have found a song;
We have had to bear and had to wait,
But, somehow or other, we have got
along.

For thirty years we have lived together,
Stood by each other whatever befell;
Six boys have called us father and
mother,

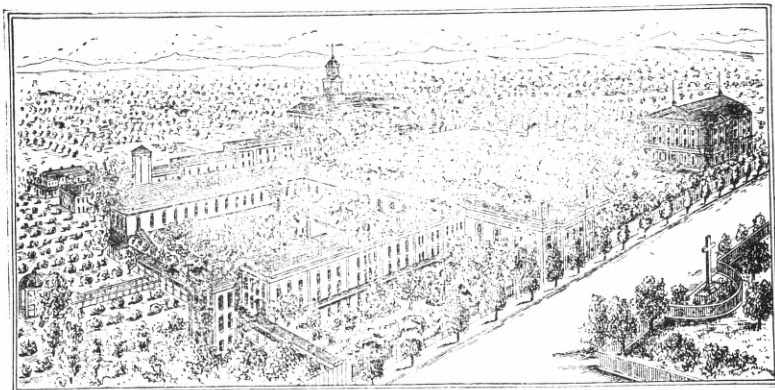
And all of them living and doing well.
We owe no man a penny, you see,
We are both of us thoroughly well and
strong,

Good man, I wish you would smoke again
And think how well we have got
along."

He filled his pipe with a pleasant laugh,
He kissed his wife with a tender pride,
He said, "I'll do as you tell me now,
I'll just count up on the other side."

She left him then with his better thought,
And lifted her work with a low sweet
song,

A song that's followed me many a year,
"Somehow or other we get along."



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3rd Grade—Josephine Rodgers, Agnes Kearney, Edith Goucalves, Loretta Gallagher, Tessie Lyons, Edith Vale, Clara Pierce.

2nd Grade—Eva Doherty, Bessie Vale, Agnes Driscoll, Theo Abbotson.

BOYS.

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Seventh Class—Lottie Johnson, Eda Cogozzo, Agnes Kenniff, Isola Vannucci.

Sixth Class—Clementina Favilla, Eda Friscarini, Mary Kelly, Lupita Da Luz.

Fifth Class—Lena Caterina, Lottie De Andreis, Leonie Rhomer, Alice Messmer, Martha Menien, Mary Logomarsino.

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For a black eye: Paint it with a mixture of equal parts of tincture of capsici and gum arabic and some glycerine.

The yolk of egg alone is the better for invalids, and will be frequently relished when the white would be rejected.

To remove tar, rub well with clean lard, afterward wash well with soap and water; apply this to either hands or clothing.

Charcoal and lime play a very important part in the management of fowls, whether bred in a fancier's yard or on a farm.

Good Rules for Dyspeptics.

1. Eat two meals a day.
2. Eat slowly, masticate the food very thoroughly, even more so, if possible, than is required in health.
3. Avoid drinking at meals; at most take a few sips of warm, unstimulating drink at the close of the meal, if the food is very dry in character.

4. In general dyspeptic stomachs manage dry food better than that containing much fluid, so avoid light soups.

5. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold soon after eating.

6. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Strength depends not on what is eaten but on what is digested.

7. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating.

8. If it is thought necessary to eat three meals a day make the last meal very light. For most dyspeptics two meals are better than more.

9. Never eat a morsel of any sort between meals.

10. Never eat when very tired, whether exhausted from mental or physical labor.

11. Never eat when the mind is worried or the temper is ruffled, if it is possible to avoid doing so.

12. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but two or three kinds at a meal.

13. Most persons will be benefited by the use of oatmeal, wheat meal or graham flour, cracked wheat, and other whole grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.

14. Some kinds of fruit, ripe, fresh, or in the simple form of stewed or canned, should be eaten at breakfast, as fruit promotes digestion. The use of fruit obviates the necessity of drinking while eating, and for those who have been habituated to drinking, a dish of stewed apples or prunes will serve as well.—Science of Health.

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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

JUNE, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Tuesday.....	St. Ronan, Bp. (VI. Century.)	<i>Love retirement</i>
2. Wednesday..	Blessed Mary Ann of Jesus (1645). SS. Marcellin and Comp. MM. (304).	<i>Practice self-denial</i>
3. Thursday.....	Octave of Ascension. St. Clotilde, Q. (545).	<i>Pray for soldiers</i>
4. Friday.....	FIRST FRIDAY. St. Francis Caracciolo F. (1608).	<i>Heed holy inspirations</i>
5. Saturday.....	Vigil—Fast. St. Boniface, Bp. M. (754).	<i>Pray for Germany</i>
6. Sunday.....	Whitsunday—Pentecost.	<i>Honor the Holy Ghost</i>
7. Monday.....	Whit-Monday. St. Robert, Ab. (1139)	<i>Spirit of faith</i>
8. Tuesday.....	Whit-Tuesday. St. Medard, Bp. (545).	<i>Spirit of thanksgiving</i>
9. Wednesday..	EMBER DAY—Fast. SS. Primus and Felician, BB. MM. (286).	<i>Spirit of joy</i>
10. Thursday.....	St. Margaret, W. Q. (Scotland, 1093).	<i>Spirit of simplicity</i>
11. Friday.....	EMBER DAY—Fast.	<i>Console the afflicted</i>
12. Saturday.....	EMBER DAY—Fast. St. John Facundus, (O.S. A., 1479).	<i>Reparation</i>
13. Sunday.....	Trinity Sunday. St. Anthony of Padua, (O. S. F., 1231).	<i>Honor the Trinity</i>
14. Monday.....	St. Basil, Bp. D. (379).	<i>Zeal for the faith</i>
15. Tuesday.....	St. Barnabas, Ap. (61). (June 11). Our Lady of the Way (S. J.)	<i>Patience in trials</i>
16. Wednesday..	St. John Francis Regis (S. J., 1640).	<i>Pray for the ignorant</i>
17. Thursday.....	Corpus Christi. St. Botolph, Ab. (655).	<i>Repair sacrileges</i>
18. Friday.....	SS. Mark and Marcellian, Brothers, MM. (286).	<i>Guard the senses</i>
19. Saturday.....	St. Juliana Falconieri, (1340).	<i>Visit the Blessed Sacrament</i>
20. Sunday.....	2d after Pentecost. BB. Pacheco and Comp. S. J. M. M. (286).	<i>Confidence in God</i>
21. Monday.....	St. Aloysius, Patron of Youth (S. S., 1591).	<i>Love of purity</i>
22. Tuesday.....	St. Paulinus, Bp. (353). St. Alban, M. (303).	<i>Guard the heart</i>
23. Wednesday..	St. Etheldreda, Q. (679).	<i>Despise the world</i>
24. Thursday.....	Nativity of St. John Baptist. Octave of Corpus Christi.	<i>Spirit of penance</i>
25. Friday.....	SACRED HEART OF JESUS. St. William, Ab. (1142).	<i>Apostolic spirit</i>
26. Saturday.....	SS. John and Paul, Brothers, MM. (352).	<i>Fraternal union</i>
27. Sunday.....	3d after Pentecost. St. Ladislav, K. (Hungary, 1095).	<i>Pray for happy death</i>
28. Monday.....	St. Irenaeus, Bp. M. (Lyons, 205).	<i>Pray for France</i>
29. Tuesday.....	SS. Peter and Paul, App. (67).	<i>Obey Christ's Vicar</i>
30. Wednesday..	Commemoration of St. Paul, Apostle.	<i>Live for Christ</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Calzia, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10:30 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday

Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

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